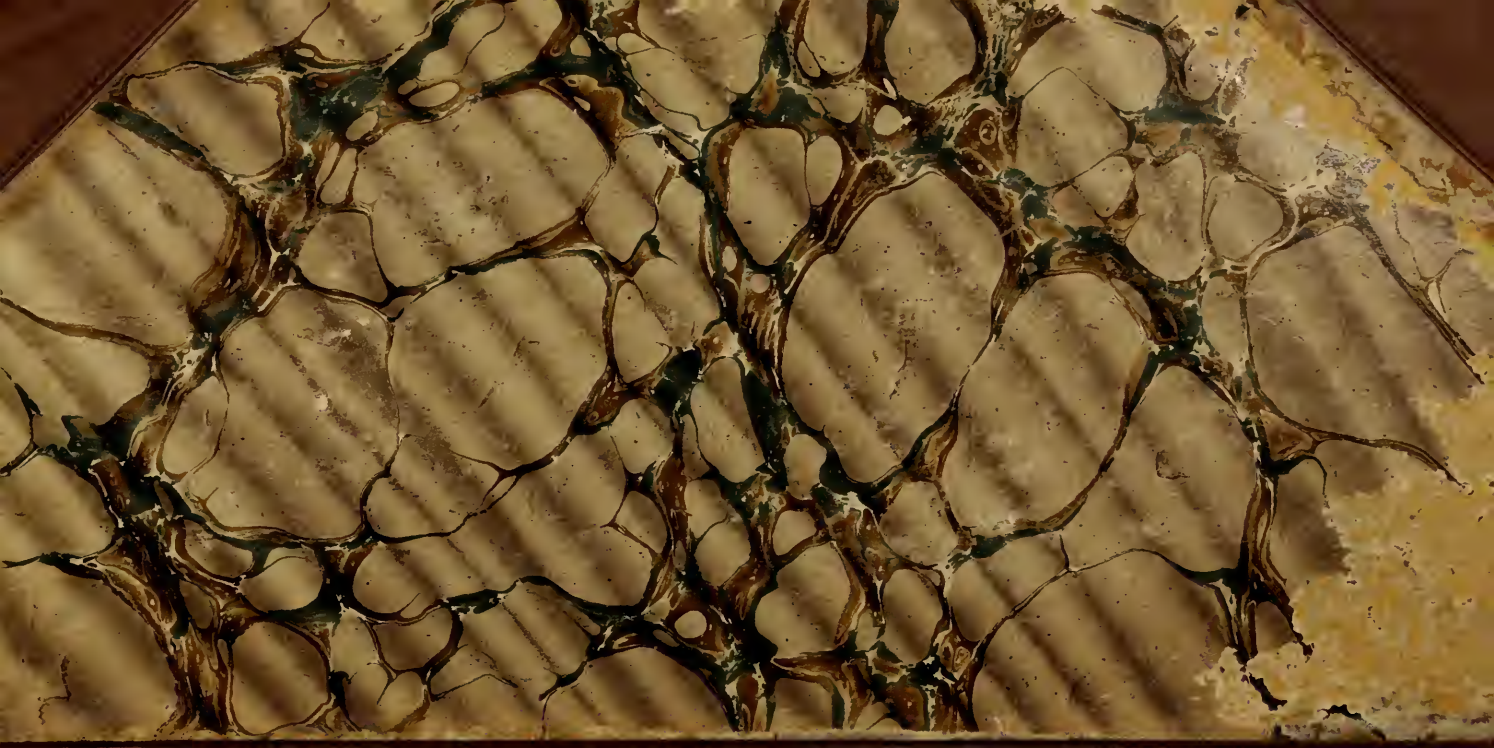

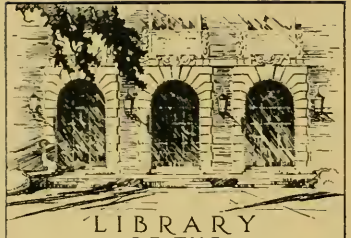

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HENRY ALEXANDER DOUGLAS,

BISHOP OF BOMBAY,

AT HIS

PRIMARY VISITATION

IN

S. Thomas's Cathedral, Bombay,

On Tuesday, the 12th January 1875.

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Second Edition

A CHARGE.

I.

Introductory.

In meeting you, my dear brethren of the Clergy, thus for the first time formally in visitation, though not until the close of the sixth year in which I have been called to preside over the church of this Diocese, let me name, as among the chief reasons for the delay, that I was unwilling to speak to you on those questions which pertain to the spread of our Lord's kingdom in India without that more exact knowledge which only experience could furnish. Let me begin, too, by expressing my deep gratitude, first and above all, to God, for the manifold mercy and goodness which He has shown to us during that period, so preserving our lives that only two of the Clergy of the Diocese have been removed by death; and this but as one of many blessings; next, to yourselves, for the kindness with which you received me and have ever since treated me, for the readiness with which you have followed such counsels as God has put it into my heart to give you, for your patience in bearing with many shortcomings and imperfections, for the sympathy with which you helped to strengthen me in great personal afflictions, and in all things for your fellowship in that work of the Gospel which God has given us to do for Him in this land. To you, also, my dear brethren of the Laity, whom I may regard as representing the Christian people of the Diocese, I would express my thankfulness. As a traveller, throughout the length and breadth of this Presidency, I am deeply indebted for the hospitality which you have constantly offered me. The zeal with which many of you have supported the Clergy, both Chaplains and Missionaries, calls for my warm acknowledgment. Some also have given freely of their substance to support the missions and other labours of the Church, and thus have set an example which I am sure that many more will imitate, when they become alive to our responsibilities, as rulers of this great empire, and learn, through a due appreciation of their own exceeding privileges, how far more blessed it is

to give than to receive. It is thus with a glad heart that I meet you, and with the hope that He whose presence is promised where even two or three meet in His name, will graciously vouchsafe His blessing to us. Already, we of the Clergy have been united as closely as is possible to each other in that Communion of our Lord's Body and Blood, which is the truest bond of souls. We shall, also, I trust, be knit together in mind and heart through those counsels in which we shall mutually participate. And I hope that we shall again go forth to our several works strengthened and refreshed by sympathy, and conscious of that support which is afforded through the inhabitation of one and the same all-hallowing Spirit, and through fellowship in thought, in action, and in prayer.

Statistics.

It is not my intention to dwell at any great length on the statistics of the Diocese, however important these may be as evidences of the work which is being done. I have twice visited the whole Diocese. I have confirmed, during six years, some 1700 persons, of whom one-third were natives of this country. So large a proportion of the confirmed are mere temporary sojourners, that it is to confirmations among those who are the permanent inhabitants of the country that we must chiefly look for any index of increasing strength.

During six years, seven persons have been admitted to the Holy Order of Deacons, of whom four were natives of this land. Six of these seven, and four others, have been admitted to the Holy Order of the Priesthood. I regret much that the number of ordinations of native clergy is so small, and that there is no immediate prospect of any great addition to their number. But until a College is founded expressly for the education and training of Catechists and Clergy this defect is not likely to be remedied. The establishment of at least one such College has been an object which I have had in view ever since I came to India, and has been brought to the notice of our Missionary Societies as of paramount importance. Without it, growth is almost impossible, and other labour is unfruitful or well-nigh vain.

Of late there is evidence of an increasing interest in Missions on the part of European Christians. The contributions to the Church Missionary Society in its general fund and for its local objects amounted in the last annual report to 16,000 rupees. Towards the general fund of the Society for the Propagation of the Gospel about 4500 rupees were contributed last year, and at the several Mission Churches or

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stations of that Society a sum of nearly 8000 rupees was collected, making in all about 12,500 rupees. Besides, a special fund, amounting in 1874 to about 4000 rupees, was raised to support a Mission conducted by the Cowley Fathers, so that the total contributions towards missionary objects in 1874 may be estimated at about 32,500 rupees. The contributions to the Additional Clergy Fund amounted only to about 1000 rupees, though they were sufficient to meet the demands on that Society. But for some years the Government of India has been pressed to make an allowance for at least two more Clergy to be employed at Parell and Lanowlee, among the servants of the railway companies, and has now given some indications of a readiness to contribute the sum usually granted in such cases. The demands, therefore, on the Additional Clergy Fund are likely to increase during the current and future years, and I feel sure that there will be no lack of willingness to aid in sending to our fellow-countrymen at these railway stations the ministry of the Church.

I desire to commend to your support through an annual collection in your churches the fund for church building. Our older European stations with scarce an exception are now supplied with churches. But at Bhosawul an effort is now to be made to supply the railway servants with a church. At Parell, too, and Lanowlee, as soon as clergy are provided, the erection of suitable places of worship will become an object of importance. Some, too, of our Missions are gradually advancing to a position in which churches will be necessary to the development of their work. And altogether it is desirable that this fund should be placed in a flourishing condition. It amounts at the present time to about 8000 rupees. But I am anxious that a capital sum of at least 10,000 rupees should be provided, and to raise the existing funds to that amount is an immediate end.

The average annual contributions, other than those for missionary purposes, amount on the average to 40,000 rupees,* and the information which I receive warrants the assertion that towards all such objects as it is a manifest duty to support—matters affecting worship and the furnishing of churches, education, especially of the orphans and the poor, diffusion of Christian knowledge, &c.—there is every readiness to subscribe, when appeal is made for assistance. In future I shall ask you for annual returns, and I shall feel obliged if you will make the return as soon as possible after the issue of the usual papers. Besides objects of local interest and missions, the Diocesan Board of

* *Note.*—This does not include any portion of a sum of about 25,000 rupees raised during the past three years for school buildings.

Education, the Society for Promoting Christian Knowledge, the Fund for Church Building, the Indo-British Institution, and the Byculla Schools, are those which seem to have most claim on general sympathy. And I feel sure that you will use your best endeavours to obtain for all these the support which they need.

II.

Missions.

But having thus drawn your attention to that which I may call our Diocesan machinery, in the hope that you will do all in your power to perfect its efficiency, I would at once take up that subject of Missions, which so overshadows all others by its greatness, and holds our whole life as a Church so bound up within itself, that I desire to concentrate upon it all your interest, believing that in so doing I shall best promote our general vitality, and, through that, the vigour of each separate department in our varying work. And, if in dealing with this subject, which is so complex, and so encompassed with difficulty, I should express opinions or recommend practices which fail to commend themselves to some of you, you will, I hope, consider that I have no desire to dogmatise, or to do anything but address myself to an enlightened and spiritualised intelligence. I hear on every side, from men of every school, proofs of some dissatisfaction with the results of our present methods, and of a conviction that that absence of marked success which we deplore is to some extent traceable, to defects of system which may be amended. At the same time, during my recent visit to England, and after conference with many who can influence its policy, I have seen in the mother Church an arising determination to bring to bear on the work of converting this vast dependency efforts more commensurate than the present with the difficulties which impede it. And therefore, on the present occasion, I desire, as if in conference with you, who are so well able to form a judgment in the matter, to bring out into distinct consciousness before ourselves, *what* we have to do, and thus to see the means which are really fitted for its accomplishment.

The Work of the Church in its Missionary Capacity.

I can conceive no more complete description of the work of the Church, in its missionary capacity, than the words of St Peter, when having spoken of the gifts which God bestows of everything pertain-

ing to life and godliness, and of the exceeding great and precious promises of the Gospel, he adds, as the end to which all led up, "that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The Church has, as its mission to the world, to make men "partakers of the divine nature." Human nature everywhere is corrupt, and "very far gone from original righteousness," so that men "without Christ" are also "without God in the world," "dead in trespasses and sins," "fulfilling the desires of the flesh and of the mind," "children of disobedience," and "children of wrath." Apart from Christ, human nature as a whole is tainted, and each individual specimen of that nature is personally corrupt, the sin of his origin breaking out into sin of act, each one having his "understanding darkened, and being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart," his will also being wrongly biassed, so that he neither sees truth clearly, nor loves things that are excellent, nor resolves well. The fault is in his *nature;* yet not so in his nature that he can shift from himself the responsibility of doing the evil which he chooses, or blame any one but himself for the depravity of his will. That is man's natural condition. What, then, has God done for his recovery? He has re-made human nature by joining it to His own. He has re-created human nature by His Son's Incarnation. Moved by no external influence, and seeing nothing in us, or in anything beyond Himself, which could be a reason for His action, out of that pure love which is His own essence, He gave His Son to man, making Him Man. "The Word was made flesh," and dwelt as in a tent in "*us;*" not, that is, only in an individual man, but in human nature; and now men, united with that flesh, can be partakers of the divinity which is enshrined within it. Thus as "*in* Adam"—through union, that is, with Adam, our first parent, our root, our origin, our spring—men die; so also "*in* Christ"—in union with Christ, as the new Head and Root of human nature—men live. Nothing can be more clear than the teaching of God's Word on this subject, mysterious as the doctrine is; and we do but need to remind ourselves that it is not less real than it is wonderful. It is no mere metaphor which St Paul uses when he says, for instance, that we are God's "workmanship created in Christ Jesus," and that one who is in Christ is "a new creature," and that "we are members of His Body, from His Flesh, and from His Bones." Such words are not figures, but literal representations of intense though transcendent realities. Eve was not more really taken out of Adam, bone of his bone, flesh of his flesh,

than redeemed men are formed out of the opened Body of the Second Adam, and out of the blood and water which flowed on the Cross from His gored side. They are partakers of His divine nature, because they are made one with Him as very Man.

The Church, then, in its missionary office, goes out over the world to propagate human nature, as made anew in Jesus Christ. Human nature, as made in Adam, spreads by the law of natural productiveness, the life which began in Adam flowing, as in a natural stream, from parent to child, and covering the earth with men formed in Adam's likeness. Human nature as re-made in Christ spreads by grace. Finding an olive-tree wild by nature the Church goes out, by command of its Head, to graft the wild olive "contrary to nature" into Christ, the "good olive-tree;" and the wild olive, thus grafted in, "partakes of the root and fatness of the olive-tree," and in God's chosen ones bears the fruits of holiness. Finding human nature corrupt the Church changes, revives, and literally re-creates it. He, Who in the beginning formed man out of nothing, working supernaturally in His Church, accomplishes a new creation of individual men, so that old things pass away from them, and all things are made new in them by the Spirit of God. And the second propagation by grace is as real as that by nature: nay, is as much more truly real as God is more real than man, for the first Adam has only such substance and reality as belongs to the created, but Christ imparts to those who share His Nature the permanence and necessary immortality which inheres in Him essentially as God.

Such is the light in which the missionary work of the Church appears, looking manwards. It brings God near to man, and, indeed, gives God to man, so uplifting and reviving man. Looking Godwards, its work is of another character: its object is to bring man near to God. In Christ Jesus those who sometime "were far off are made nigh by the Blood of Christ," which it applies to them. Through Him men "have access by one Spirit unto the Father." The Spirit unites them with the Son, and in the Son with the Father, making them sons of God. Thus our Lord has opened the Kingdom of Heaven, and in Him men have boldness to enter the holiest by His Blood. The veil which screened God from man, keeping man at a distance, has been removed, and the mere figures of truth which hid God from man, even while they revealed Him as far as was before possible, have been exchanged for close communion with the Father, through the realities of grace. We still see, but as in a glass, darkly, in comparison with the "face-to-face" vision of that coming glory,

when mortality shall be swallowed up in life; but the spirit of adoption is now given to those who come to God through faith in Christ, and men may speak to God as their true Father: for "where the Spirit of the Lord is, there is liberty" of access to the divine presence. The mercy-seat of God is now set up on earth in Him Who reconciles peace with righteousness; and sons of the new Adam, "beholding as in a glass the glory of the Lord," are now, during life, "changed into the same image from glory to glory, even as by the Lord the Spirit."

Thus it is our mission to unite God with men and men with God. And this involves the co-ordinate aim of uniting men with one another. Idolatry and false religions are everywhere disjunctive, uniting men only as races or as nations, or on some principle of limitation, and thus, by the very bond which they supply, separating those whom they unite from all whose lineage, or abode, or other binding principle is different. The unity of all human blood, which Revelation declares and Apostles preached, is not only denied by them as a truth, but it is practically set aside as a ground of religious communion. False religions contradict nature, and separate men. But the true religion, recognising the nature which is common to all, joins men to each other socially, *in* God. And it does this by giving to men a new human nature, through participation in the divine Nature of Jesus Christ. Thus it is a necessary part of our aim to knit men together in the bonds of a divine society, to graft them into a divine tree, to make them members of a divine body, to admit them to a divine kingdom, to join them to a divine family, of which Christ is the life. Nor is this in any way at variance with the truth that to unite men with our Lord is our especial aim. It is, in fact, only another form of the same truth. It is not that men must be grafted into the tree, and so pass on to Christ; or become members of His body, and so be joined to Himself; or enter the kingdom and so approach the King. Our Lord now lives on earth in His mystical body, and to be joined to that body is to be joined to Him, as to be joined to Him is to be joined to His body. That is to say, it is our mission to make men partakers of the divine nature, and in fulfilling that mission, we necessarily at the same time incorporate them in one divine society, of which they are the members, and the incarnate Son of God the Head. By conferring on them the gift of God, which is the spring and source of love to God, we at the same time make them akin to all who have the same gift, and sow in them the seed of a new life, which is also the love of their neighbour.

Briefly then, as the case required, I have described the nature of our mission to those who are strangers to the covenant of promise. We come here, sent by the great Head of the Church, to those who are "without God" in the world. And it is our office to bring it to pass that they, ceasing to be "without God," should "have" Him. Dead they are, and we are sent to give them life, by giving them the Son, of Whom St John says, "He that *hath* the Son hath life, and he that hath not the Son of God hath not life." Wonderful is the mission, so wonderful that only a high faith can acknowledge or believe it. We are but men, weak, fallible, infirm, sinful: yet in these "earthen vessels," outwardly so little worth, we, as representatives of Christ our Head, carry a treasure, priceless as God Himself, even the gift of the divine nature to our fellow-men. At the same time, our Lord, through our ministry, opens with His own key Heaven itself, that those who will receive our gifts may enter into the presence of His Father, and admits them here into fellowship with each other, as members of the Church, "which is His Body, the fulness of Him Who filleth all in all." Such things as these are passing wonderful, but they result from the love of Him Who is infinite, and Who "so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What the Preaching of the Gospel is.

And now the question arises, *How* do we carry and impart this gift? First, by preaching the Gospel. And though this may seem a familiar subject, yet for clearness' sake, we shall do well to remind ourselves what the preaching of the Gospel is, as set forth to us by the Word of God and its earliest preachers. Here, too, we cannot do better than recall that which, on St Paul's showing, is at once the scriptural, and all but the most ancient, form of Gospel preaching to the Gentiles, when he says, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham saying, 'In thee shall all nations be blessed.'" That is the primeval Gospel, proclaimed by an angel to him who was justified by faith, and it is the preaching of the Incarnation as the source of blessing to the whole world; or, to keep to the particular form of thought which we have had before us from the beginning, it is a declaration that all men through faith should be made partakers of the divine nature, by union with that Son of Abraham who is also the Son of God. But let us descend by one long leap of nearly 1800 years, from the Gospel as

preached by an angel in promise, to the Gospel as preached by an angel in fulfilment. Abraham's Seed is born, and lo! an angel, or rather a chief angel, comes to announce the Gospel, as an event actually accomplished. And what is that chief angel's Gospel? "Behold, I bring you the evangel—good tidings—of great joy which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." The Word made Flesh, the actual birth in human nature and Abraham's seed of the Universal Redeemer: this is the Gospel of "the angel of the Lord." And now to pass from angels to Him who spoke with a tongue equal to that of angels, because kindled with the living spiritual flame of charity, what was St Paul's Gospel? "I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand"—the Gospel, too, which he received himself by special and independent revelation—"how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." He adds that he saw our Lord in His glory. So that here we have four great facts—the death, burial, resurrection, and glorification of Christ—and these facts are St Paul's Gospel; not, that is, a formal and complete statement of the "whole counsel of God," but still definite and prominent specimens of the few simple facts which he proclaimed as saving. Elsewhere he speaks of the resurrection as "my Gospel," showing the important place which it held in his teaching, and we all know how he loved to dwell on "Jesus Christ and Him crucified." It is well, however, carefully to mark these characteristics of St Paul as an Evangelist, first, because, at once reminding us of the creeds, they show us how evangelical those venerable symbols are, and how high a place they should hold in the mind and prophetic system of a missionary, and next, because such statements prominently declare, and that too in harmony with the preaching of angels, that the religion which we bring to the heathen is a religion which has its basis on the solid ground of facts, and facts which deeply affect everything. So that "we follow no cunningly devised fables" when we make it known, and we publish to the world no mere figures, or opinions, or theories about God and human life, drawn from the schools of the philosophers, but make known the power and the life and the energetic operations of the God-Man, Who by His Wisdom and His Might has changed the relations between earth and heaven, bearing guilt, fulfilling law, perfecting righteousness, and so renewing human nature. See, too, how such preaching conduces to its end. Its end is that men may

partake of God in Christ, and to this the Gospel leads us by an unswerving way. It declares the blessed tidings that God has become man. It preaches that God came to earth, was born, lived, died, rose, ascended, poured out His Spirit, and all for us. And therefore now, if men come to Him in real earnest faith, He will give to them union with Himself, and through that union, divine strength by which they may live as He lived, die as He died, rise as He arose, and reign as He now reigns in highest glory. It sets forth the life of One Who contains within Himself everything that weak and sinful men can need, and it invites men freely to come to Him and to be united to Him, that by Him, and from Him, and in Him they may attain all good. Our object in preaching is so to move men's minds and hearts, as to make them capable of receiving the divine nature. But to do this we must be able to produce realities and facts, actually fitted to move them. Here, then, are these facts. "God was in Christ reconciling the world unto Himself," and here are the facts which wrought the reconciliation. On this substantial fulcrum the Church can fix its lever, and with its lever working on this basis it can move the world.

How the New Nature is Imparted.

But the preaching of the Gospel, great as it is, is not everything, and when the intelligence of man has been informed, and the heart kindled by the fire of truth, *nature* is not changed yet. The sons of Adam are still in a state of nature, and nature cannot truly love God, till its corruption has been exchanged for health, and its weakness has put on strength, and the cherubim with their flaming swords have been withdrawn from their sentryship over the tree of life. When, then, a man has been brought by preaching to say in faith, "What wilt thou have me to do?" how is safety given? how is remission of sins granted? how does a man pass from death to life? By preaching the Gospel we have brought him, let us suppose, to our Lord's feet, and he has exclaimed, "Lord, I believe," but as yet he *has* not the Son, and therefore, in any strict and proper sense of the term, he has not life. How is he to be made partaker of the divine nature? How is he to be grafted into the true Vine, that so the very life of God may flow up into him as a living branch, and he may live to God? How, in short, does he *receive* from God that new human nature, which is Adam's, reformed, and re-vivified? How is he literally born again, in body and soul, through actual union, spiritual indeed, yet of his whole nature, with Jesus Christ?

Holy Baptism.

When once it is clearly seen that salvation is the result of a radical change of man's whole nature, and that men pass from death to life by means of a real re-creation, the place of the Sacraments of the Gospel is clearly seen. They are the means by which the divine life is given and developed in us. If salvation were only a process of the mind, or a state of holy feeling and disposition, wrought in man by the Spirit of God, the two great Sacraments might be the mere figures and signs of a life which is not communicated by them. But as salvation is not a mere mental apprehension of God, by which men think themselves out of sin to holiness, or a mere emotion towards God by which they rise on the wings of devotion to Him, but rather a supernatural revival, of which such a change and such a love are particular results—Baptism, however mysterious and spiritual, so as to demand faith, naturally commends itself to simple minds, as the instrument, if God so please, of re-creation. And we who inherit the teaching of the Church from the beginning, as embodied in the baptismal service, have no difficulty in taking the words of our Lord and His Apostles in their literal sense and in believing that the new birth is a birth at once of water and the Spirit, so that men who are baptized into the gifts, offices, and persons of the Blessed Trinity really put on Christ, "buried with Him in Baptism," rising with Him also, so as to be able, if they will, to lead new lives in Him. All, therefore, that I would do, in thus bringing into clearness our work as having a mission to this land, is to ask you to bear constantly in mind, that our Lord and all things in His Religion are realities, divinely substantial. Our Lord is full, not only of grace, but of *truth;* of truth, that is, as the contrary of falsehood, and at the same time as opposed to mere figures and barren signs. From the moment that the salt of His Sacrifice was cast into the waters of earth, there has been 'no more death or barren land.' When He said, "I am the Truth," or when in the Revelations He declared, "These things saith He that is holy, He that is *true*," He asserted His own *reality* as well as truthfulness; and thus of all that He does or bids us do, reality is the prominent characteristic. That, in fact, is the distinction between the dispensation of Moses and the dispensation of Christ. "The law was given by Moses, but the grace and the reality came by Jesus Christ." The law, as is shown in the Epistle to the Hebrews, was a thing of shadows and pictures. It was full of signs of grace but not of grace itself. It was a figurative system by which men were led to God by the hope of

that which was to come, when figures would be superseded by realities, and was thus imperfect and only preparatory to better things hereafter to be revealed. "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." But when our Lord appeared saying, "Lo, I come to do Thy will," all shadows departed, the sun rising to the meridian, and God Himself, the essence of reality, appearing in fulness of light among men, and from that day such a thing as an empty sign has been unknown in the ordinances of the Church of God. Mere figures from that moment vanished, and signs carried in themselves the substantial grace and life which our Lord conveyed, by means of them, to men. All relics of Judaism have disappeared. There is no veil in the Christian temple. Our Lord Himself is the "new and living way" into an open heaven. And thus, as we preach a Gospel of facts, so, correspondingly, we administer ordinances which are realities.

Confirmation.

Baptism, then, really sows in men the seed of a new nature, and Confirmation follows to develop its growth. Confirmation is the complement of Baptism, and is not given until intelligence has been awakened, and the soul can consciously give itself to God, whereas Baptism may precede intelligence. Confirmation is really, as could be shown if time permitted, the means by which the abiding gifts of Pentecost are imparted by Apostolic hands; and as such it is spoken of by St Paul as the sealing of the Spirit, and by St John as the 'unction from the Holy One.' It is also the ordination of the laity to such priestly functions in worship and sacrifice as all Christians are called to discharge. And thus through laying on of hands it is one essential instrument of unity, bringing all beneath the hands of the bishop to receive his fatherly and apostolic blessing; at the same time conferring on all the full privileges of Christians, and the right of access to that sacrament, in which the new-born and confirmed soul is admitted to feast on the memorial sacrifice of our Lord's Body and Blood. Of old when Apostolic hands were laid on men in Confirmation the Holy Ghost was given, and the same gift still descends. Time has not worn out the life which is in Christ, and Christ still lives within "His Body." Still it is as true as in the days of the Acts of the Apostles: "They laid their hands upon them, and they received the Holy Ghost." Thus, in Baptism the Christian Soldier is enlisted,

but in Confirmation he is sent forth, clothed in the whole armour of God, to fight the good fight of faith and overcome the world.

The Holy Eucharist.

In this way we reach that chief act of worship, and that priceless means of grace in which the life which Baptism began is maintained, increased, and perfected. Into the whole doctrine of this mystery I cannot enter. I have now to deal with it in its missionary aspect, and to treat of it chiefly in so far as it ministers to the union of those whom we convert with that divine Person from Whom, as the sole Mediator between God and man, life continuously flows. And in this aspect I desire chiefly to remind you of its reality. As our Lord approached the altar of Calvary all the figures of the Jewish sacrificial system poised themselves upon their wings, ready to fly away, and, as He said, "It is finished," they took their flight, because then the one only real sacrifice which ever was offered by man to God reached its consummation. The old sacrifices departed, as soon as the one perfect Victim was offered by the one and only Priest, because they had no reality, no substance, and therefore no permanence in them. Men often speak as if carnal sacrifices, such as those of the Jewish ritual, were real, and the one sacrifice of our Lord was figurative, whereas the truth is precisely the opposite. Carnal sacrifices, as only figurative, are unreal; the sacrifice of our Lord, though in essence spiritual, is substantial and absolutely true. Nothing, in fact, is so real as spirit, and the more spiritual anything is, the more real is it also. Here, then, as we stand in the Upper Chamber, and at the foot of the Cross, reality itself is before us: reality in word, reality in act, reality in everything; and to import shadow or figure into anything which our Lord said or did at that tremendous crisis, when life was in the heat of its conflict with every power of hell, is, I fear, to make our whole faith a myth, and our redemption little else than a scene in an awful, indeed, but only imaginary tragedy. When our Lord said, "This is My Body," "This is My Blood," though we must believe that the created elements over which these words were spoken continued bread and wine, we must also be convinced that by spiritual power He made them that which His creative Word called them, and that His own priestly consecrating Words, spoken over the same elements by those who have authority to use them, perpetuate the mystery, and through living connection with His own act, done once yet done always and for ever, make Him to be really present, in Godhead as well as Manhood, through the Hypostatic Union, which renders Him personally

inseparable from the body which He assumed for us. As, too, He is thus everywhere the One Consecrator, so we cannot doubt that He presents continually the One Sacrifice which His Church pleads on earth, at that Altar where St John saw Him standing as the Lamb slain, in priestly attitude before His Father; and thus, that our act done here is not only a memorial towards man, which visibly preaches the sacrifice, but a remembrancer also upon high, inseparable from His perpetual presentation of Himself, and efficacious to apply to us the goods, which mediatorially descend through Him only. Thus, utterly divested of all carnality, our act is a most spiritual and therefore an intensely real sacrifice; and as in every prayer which we offer we plead His name, so in this we plead not His name only but His very Blood which bought us, and in no figure but in the most real way we enter the Holiest by the Blood of Jesus; and sprinkled in our hearts and bodies with that atoning price of our redemption, escape the wrath of the destroying angel, in the awful hours of death and final judgment. And, oh! with what comfort and rapture of unutterable, unimaginable joy does the soul thrill, when it thus realises the closeness to itself of that Fairest of the Sons of men, and its own divinest and most beloved Lord and Master, Who thus stoops to the weary and heavy laden to give them the peace which they find on His Human Breast, and lovingly to waft them upwards on the wings of His prevailing Intercession, to the very feet of Him whom He Himself has called "My Father and your Father, My God and your God." There is a real, though memorial, Sacrifice.

And after the sacrifice there comes the feast. "Eat, O friends; drink, yea, drink abundantly, O beloved." Of old those who sacrificed ate of the carnal sacrifice; and now, mystery of mysteries! the partakers of the divine nature are fed on nothing less divine than the sacrifice of Calvary, the Lamb of that sacrifice being the true Lamb of God. Yet on what less could the sons of God feed if their sonship is to grow within them "unto a perfect man, unto the fulness of the measure of the stature of Christ"? But on this subject I need but remind you of our Lord's sermon in the sixth chapter of St John's Gospel, literally interpreted; for in it there is an absolute repudiation of all metaphor, and the language, spiritual as it is, is almost staggering in its explicitness; our Lord so earnestly desiring to impress on His disciples, that His Flesh, spiritual indeed through union with His Divinity, yet still Flesh, is meat indeed, and His Blood drink indeed. And this our catechism follows in the statement regarding the inward part of the sacrament, which it declares to be "the Body and Blood

of Christ, verily and indeed ('realiter') taken and received by the faithful in the Lord's Supper."

You will thus see that the means by which our end is to be reached are strictly in accordance with the nature of the end itself. We are sent to impart to men the divine nature, as manifested in the person of our Lord Jesus Christ. And to do this we preach a Gospel which has Him and His acts for its subject, and we administer ordinances in which He, as Sole Mediator, gives to men, and maintains in them His own life.

The Office of the Ministry should be magnified.

And now, my dear brethren, seeing that we have received this so high a ministry and mission, let us not faint at the prospect of the difficulties which are before us, but let us one and all bend ourselves with energy and faith to the performance of our great work. It is the duty of the majority among us, first and especially, to minister to those who have received their faith from their fathers, and are heirs by hereditary religion of the heavenly treasure. But all of us are in some degree responsible for the extension of the faith, and we can all do something indirectly to spread the kingdom of our Lord and enlarge His dominions. Give all of you to Missions and to your missionary brethren your warm sympathy; stir up in your several congregations that zeal on behalf of Missions which will best promote their own spiritual welfare; act in every way as if your high commission pledged you to go into all the world and preach the Gospel to every creature. And you too, my dear brethren, whose mission is expressly to the people of this land, magnify your office, and fan into flame those gifts of the ministry which are in you, through laying on of Apostolic hands. An age which is supposed to have learnt from one of its chief thinkers that all shams are to be hated, is ready enough to ask from the Clergy that they should treat their own office as unreal, and should act as if they were destitute of gifts. Let not the popular voice mislead you. The Church and not public opinion is your teacher. Christ and not the world is your King. Dare to take up your Cross, and proclaim yourselves among the heathen as ambassadors of Christ, stewards of the mysteries of God, representatives, in short, of Him, Who is Prophet, Priest, and King of men: having had intrusted to you a "ministry of reconciliation," and the powers which are needed to impart the divine nature, and to bring men back to God through Jesus Christ. Go out not only as teachers, but as dispensers of grace, and guides of souls. Declare as your Gospel,

that God has given to men life, and that life freely bestowed on all who come to His Son. Set forth the Church as His Body. Tell to men who find in caste the bond which joins them, as they think, to God and to each other, that there is a supernatural but visible kingdom in which men of all races and classes can meet in fellowship as brethren, finding in it all that heart can wish for here, and hopes of fellowship with all that is best in human nature in the Paradise which is above. Tell them that in this Kingdom everything is real, a ministry which represents Christ, a Gospel which consists of real facts deeply affecting all nature, ordinances which are filled with the reality of life, and can make men live indeed. Publish this Gospel, commending yourselves by the manifestation of the truth to every man's conscience, and you will draw to yourselves hearts which are longing for reality. The people are finding out that idols are nothing in the world, and that there is no God but one. Show them, lovingly and really, that one true God as He is manifested, through your ministry, in Him who is the Way, the Truth, and the Life of men. You are sent by the Church to do among them a work which is supernatural, and powers above nature are in you to enable you to do it. Show that, humble in yourselves, you have full faith in your office and calling. Men will feel then that God is with you and will be drawn to Him in Whom you believe.

III.

Practical Counsels.

And now, having thus endeavoured to encourage you, those of you especially whose work is distinctly missionary, and at the same time, so far as I can, to share with you your great work, let me go on to give you such counsels as I am able in matters of practical difficulty, which are connected with it more or less nearly, and on which I seem bound, in my spiritual relations to you, by God's gracious aid, to guide you aright. As, too, some of these matters are of a delicate and perplexing nature, in which prejudice and party spirit may bias and mislead the mind, let me begin by solemnly invoking the aid of the All-Wise Spirit of the Living God, for myself, that I may speak with wisdom, and yet with boldness, as I ought to speak, and for you, that what God may indeed give me to say may assist your illuminated judgment.

Prayer for Missions.

First, I would invite you to do your utmost to carry out the exhortations of that Pastoral Letter of the Bishops of India, which is dated in March of last year. At the close of 1874, in conformity with the recommendations of the Archbishops in England, we kept St Andrew's Day as a Day of Intercession. In future, however, it may be best to restrict ourselves to the seasons of Epiphany and Whitsuntide, as being those which are recommended in the letter, and I shall be glad of your advice at our Conference to-morrow as to the course which should be followed, in order to give full effect to the recommendations. The prayer which is needed above all others is that which our Lord Himself prescribed that the Church should make to the Lord of the harvest. At the present time it is almost impossible to find men in England who will devote themselves to this labour. It seems, indeed, as though we had not as yet the grace which is needed for the stupendous undertaking which is before us, and therefore there is little else that we can now do but to cast ourselves in the profoundest humility before the footstool of the Eternal, and ask Him, by His Almighty power, and out of His boundless generosity, to create in us the will and the powers which can perform this work.

Co-operation with Persons of other Communions.

Next, it may be well that we should consider, and perhaps confer together, as indeed one of you has intimated that he will ask us to do, on the question of co-operation with persons of other communions in the work of evangelisation. We find ourselves here thrown among many fellow-Christians who organically are divided from us, and as they have in view the conversion of those whom we, too, desire to bring to Christ, what is to be our relation towards them? Are we to sink all differences and work together as if we were wholly one? Now there can be no doubt that we should do all that is in our power to minimise differences, and that we should not only recognise but heartily thank God for the zeal and other graces which they possess, and for whatever is the manifest work of His Spirit in them, and that we should love them as followers of the same Lord, and show all kindness towards them, and that under some circumstances we may meet them and confer with them. Among them, doubtless, there are those whom we cannot but highly honour for their work's sake, as, for instance, Dr John Wilson. What we cannot rightly do,

as it appears to me, is to treat questions of organism and corporate life as matters of indifference. To me, indeed, such a policy seems to be little less than fatal. To them, on such subjects, indifference is natural, and can be shown without violence to conscience. Their indifference is not inconsistent with the religious position which they have taken up, and on which they stand: because to them the Catholic Church is an invisible entity, and the bonds of Christianity are mainly or wholly of an inorganic and non-external kind. Our position, on the other hand, and especially the position of us who are clergy, is of quite another sort. Avowedly, we belong to an "order," and we are admitted to that order on the basis of the Apostolic succession, which we thus profess to be essential to the full validity of a Christian ministry, and to be the ground of our own. Rubrics, prayers, the imposition of episcopal hands, and the words of ordination bear to this an unimpeachable witness, and pledge us to it. This, too, combined as it is with the constant profession of the Christian creeds in our daily office and in our approach to the Holy Communion, commits us to the acceptance of faith in one Holy Catholic and Apostolic Church—in the outward and historic sense of those words, and in distinction from the pseudo-spiritual interpretation—as fundamental and necessary to salvation; while in accordance with this, our services repudiate the possibility of treating the Sacraments of the Gospel as only figures of divine gifts, and make us, in them, as the real representatives of the one Mediator, actual channels of His grace. Now, either this position is as sound as it is high, or it is baseless. If it is sound, as we must believe, or we should not have sought to place ourselves on it, can we safely act in contradiction to it? Can we behave as if our orders were an unreality, and as if those who are otherwise ordained were as much ministers of Christ as ourselves, without some betrayal of our trust? Or can we reject the visibility of the Church without verging on practical heresy? Or can we fully co-operate with those to whom the Sacraments are only figures, without denying that grace and truth came by Jesus Christ? I put these questions, not as judging those who out of real charity may have gone lengths of comprehension which cool reflection can hardly justify, but simply as desiring to invite a thorough investigation of the subject. Disunion among Christians is one of those sins which in the present age most calls for humiliation and repentance, and every effort should be made to recover external unity. But there can be no real union which is not union in Christ and in truth. All other unions, specious though they may sometimes

seem, tend but to perpetuate and intensify separation. I must confess, too, that I see no good which is likely to arise from conferences like that at Allahabad in 1873, when men organically divided met to recognise division as harmless and indifferent, and practically declared that there can be real union of soul without organic and external agreement, as if the "one body" was not the essential counterpart of the "one Spirit." I shall be glad, however, if, by conferring together, we can lay down principles of action, which may contribute, however slightly at first, to a concord, true so far as it can go, in the love of Christ.

Education as a Missionary Agency.

Further, I would invite your serious attention to the subject of Education regarded as a missionary agency, and to the principles on which it should be based as an instrument of conversion. I greatly regret that more has not been done for those among our promising converts, who might have been fitted to go forth in the strength of high Christian intelligence and devotion to influence their unbelieving countrymen. Work of this kind, done even among a small number of converts, if done well, would have borne fruit a hundredfold; and the policy which has aimed rather at the education of unbelievers is, as I think, a great mistake. But, looking at the latter work in itself, I would now discuss its principles. The common system may be thus described. Unbelievers are invited to a school, and in addition to a general education receive in it instruction in the Christian faith. The Word of God is put into their hands. Not only its biographies and history and morals are set before them, but some of the chief mysteries of our religion are expounded to unbelieving minds. In our own schools the result of this system has been confessedly almost nothing, but we need not try it only by its results. I would rather test it by its agreement with our Lord's own method, accordant as that is with reason, and with the very nature of the work which we have to do. Our Lord, especially in His parables, which are characteristic of His system as a Prophet, taught men as they could bear it. To men whose intelligence was clouded by sin He showed truth in a cloud, veiling it, yet with a veil so slight that if there was but a will to lift up the curtain they would see the truth itself. His object was to reach the mind through the moral sense and through the heart. If there was a desire to know the truth, He met that desire; and as the desire grew His revelation of Himself became clearer and clearer. If

the desire was wanting, having tested it, He withdrew His revelations, putting back into its sheath that sword of the Spirit which is a discerner of men's hearts. There was in Him no attempt to force, no bringing of souls which were unthirsty to the fountain, and compelling them to drink of the waters of life; but where there was a thirst, He satisfied it, and as the thirst grew, He quenched it more and ever more. Is this what we are doing? It seems to me that we are not. We seem rather to think that we can make men Christians without their will, and that if we make them Christians in knowledge, we shall make them also, at least in some cases, Christians in heart. Labour of this sort has been, and, I fear, will continue to be labour in vain. Yet, I do not say that no efforts should be made to leaven India, now growing in intelligence, with such truth as may help in due time to bring her people to our Lord's feet. I do but ask that we should recognise the actual condition of the people, and that, content with what is possible, we should (1) teach that natural religion which they are able to receive; and (2) give such veiled parabolic intimations of the Christian mysteries as may both create a thirst for more knowledge, and in part, where thirst arises, quench it. But there should be no casting of pearls before those who cannot discern their value. Mysteries are revealed only to the meek and childlike, and it is neither wise nor right to throw them down before souls which are still hard and sensualised, who will but learn to treat them with the contempt that familiarity engenders, or even growing in hardness to trample them in blind scorn beneath their feet. Certainly, the question of missionary schools is one demanding our most serious consideration, and as I know that many of our missionaries are doubtful of their usefulness, so also I believe that a reform is needed in the methods by which their end is sought. On this subject I may add that when in England I called the attention of the Society for Promoting Christian Knowledge to the need which existed for an educational series suited to the unbelievers of India who attend our Mission Schools, and that steps were taken which should result in an issue of such a set of books. Bishop Claughton, Dr Hessey, General Tremenheere, Mr Bullock, and others, who assembled to discuss the matter, concurred in the principles on which it should be constructed, and we shall be provided, I hope, at no very distant period, through the Society, which is anxious to assist us, with this important aid to the performance of this branch of our missionary work.

Reverence should be promoted.

I pass now to subjects connected with our worship, and I charge you to do all that is in your power to promote a high reverence among those committed to your charge, because reverence is really the body which has true faith for its soul. In particular, as it is the centre from which all else which is living radiates, cultivate in them reverence in the worship offered by them in Holy Communion. This, too, is a lesson, which our missionary congregations, though not these exclusively, need to learn ; because among the Christians of this land the opinion is too common that this most holy ordinance is a commemoration of our Lord's sacrifice manwards only, and not also before God in the highest heavens. Even if it were but a sign of the atoning act, how solemnly should we approach it, handle it, receive it, for we reverence the pictures of those whom we love, and especially of the departed ; but if in it we really, though spiritually, stand before the Sacrifice itself, and feast upon the Victim of Calvary, with what awe, loving indeed and thankful and joyful yet solemn, should we draw near, feeling that the very place in which we stand is holy ground. And you will teach this best by your own example. True reverence, shown by your care of buildings devoted to worship, of the Holy Table with its appointments, and of the sacred vessels, shown, too, by your whole demeanour, as of one who feels and is conscious that his Lord is mysteriously beside him, will pass from you to them, and will spread by its influence into a sobriety and sanctity of their daily conduct, as they learn that their whole life circles day by day around their Lord's Cross. As a part, too, of this reverence, plead our Lord's Death on every Lord's Day, looking on it as that from which all other worship derives its power. If our work is to have real vitality, it must be through that Name which is above every name, and how can we in full power speak that Name before the Throne except when we perform that act in which His obedience reached its consummation, and say, through Him the slain Lamb, to the Father, Bless us, for His Name's and for His Atonement's sake ? Be careful, too, in obeying the directions of the Church, particularly in the more important rubrics. In a few places the elements are not placed on the Holy Table at the time prescribed for their oblation, and that in some cases because Credence tables are not provided. In this, as in all besides, show your scrupulous care.

Administration of Holy Communion.

It is on a matter not so much of reverence as of obedience that I would next speak to you. In the administration of the Sacrament the rubric prescribes the repetition of the words severally to each communicant, and thus administration by railful at a time is rubrically forbidden. Yet when a single priest must administer to perhaps a hundred persons, separate administration is almost an impossibility—certainly in the hot season, and when a service prolonged until the sun is high creates a very serious difficulty. I can claim for us no right or power to alter rubrics, but in a case amounting almost to a necessity I would bring to your notice a suggestion lately made in England, with a different object, by a lover of peace. The suggestion is, that the administrator beginning with a general recitation of the whole form of administration should afterwards individually say only the former or the latter portion. The matter seems at least worthy of our consideration, as a practical remedy for what amounts in this land to almost a physical difficulty, and as free from those serious and even doctrinal objections to which railful administration is open. In our conference I may ask your opinion upon this subject.

Evening Communions.

And now, bear with me, my dear brethren, if I proceed to ask those few among you who celebrate Holy Communion in the evening, to abstain from a practice which has no sanction in past history, and which has no precedent even among those who do not conform to the Church. In Apostolic times gross irreverence prompted the transference of time to those early hours in which souls could give to Christ the first-fruits of their refreshed powers; and here in this land where early rising is the custom, why should men bring their jaded bodies to their chief service, and offer to their Risen Saviour the refuse of His own day? I can respect the kindly motives which may have influenced you to an act which the Church has not forbidden only because it never conceived of it as possible; but I must not hesitate to say that the whole spirit of our Liturgy condemns it, and to remind you that there is a danger lest evils analogous to those which occurred at Corinth may spring up, and lest men fail to discern the Lord's Body, and so bring on themselves the judgments which such profanity induces.

Observance of the Lord's Day.

Distinct from this, yet not wholly unconnected with it, I must ask you all to promote by every influence in your power that attendance at church in the morning, which is the exception in this part of India, but in Calcutta itself is, as I am informed, the rule. A Lord's Day unsanctified is, I fear, too commonly the result of this deferred devotion, and though, in the case of some persons, weakness may render it inevitable, such excuse is very far from universal, and in Bombay, I fear, that the Lord's Day is even desecrated by exciting amusement —as, for example, by the meeting of the hounds—and is treated as a common holiday rather than a most holy day. Such evils as this last are best met by open denunciation, and, when occasion requires, you will, I am sure, not scruple to condemn them, as you will also do your utmost to promote the religious observance of the Lord's own day.

Externality in Religion.

But I return to Holy Communion, and as I have counselled reverence, so I feel bound not to withhold my own judgment on controverted questions of ritual which are related to it. Such questions at present do not, except remotely, concern us, and I might perhaps excuse myself from reference to them; but as those who are called Ritualists are now everywhere spoken against, and as their unpopularity is in many respects unreasonable and undeserved, I think it my duty, as a Bishop, to state as my opinion that the Church owes to them a great deal, and that they have done much to create and foster reverence in worship. Also, though forms and ceremonies must bear relations to the feelings of the people who use them, and though obsolete usages, however significant, cannot rightly be introduced to unwilling congregations, and though among ourselves generally advance to a higher ritual does not seem desirable—in itself I consider that a special vestment for the Holy Communion is a fitting recognition of its dignity, and is suited, when it can be wisely introduced, to promote reverence. I consider, also, that in general we of the English Church err on the side of defect in ceremony, rather than of excess, and that greater ceremoniousness and externality in all worship might with advantage be introduced, particularly in missionary congregations; as, for example, in bowing reverently to acknowledge God's presence in His Sanctuary, and at the Holy Name of Jesus. Religion is

treated among us too much as if it was only mental and internal; whereas, to use the memorable words of Bishop Butler, "Your chief business is to endeavour to beget a practical sense of religion upon men's hearts, as what they acknowledge their belief of, and profess they ought to conform themselves to. And this is to be done by keeping up, as we are able, the form and face of religion with decency and reverence, and in such a degree as to bring the thoughts of religion often to their minds; and then endeavouring to make this form more and more subservient to promote the reality and power of it. *The form of religion may indeed be where there is little of the thing itself, but the thing itself cannot be preserved amongst mankind without the form.* And this form frequently occurring in some instance or other of it will be a frequent admonition to bad men to repent, and to good men to grow better; and also be the means of their doing so."—*Charge to Clergy of Durham*, p. 272. Yet I deprecate that excessive minuteness, and if I may say so, fussiness of ceremonial which, violating simplicity, detracts from the severe dignity of holy worship, and I still more deprecate imitations of Latin and Continental usages. To be Catholic we need not be Roman, and we have no need to be ashamed of our own English branch of the Apostolic Church. The English Church in its first origin was independent of Rome, and having once freed itself from the yoke of the Papacy, will never submit to it again.

I believe, too, that the "Eastward position," like the use of a special vestment, is at once in accordance with the rubric, and the most suitable expression of the doctrine of the Holy Eucharist, the priest who thus stands representing the relations which he holds as the leader and representative of the people; going on as if in front of them into God's Presence, and carrying them, in union with Christ, the sole High Priest, up to the very Throne of God. And as for the common objection, involved in the phrase, "turning his back upon the people," it is enough to remind objectors, that Colonels at the head of their regiments cast no insult on their soldiers when they go before them, nor those who head a charge, when they show the way to those who follow after.

Looking, too, at the whole question, I am of opinion that a policy of liberty, as distinguished from an impossible attempt to enforce a rigid uniformity, is best suited to the condition of the Church of England in the present day. Liberty carries in itself the correction of such evils as may arise under it, and, within the limits imposed by the Creeds and a Common Liturgy, we need not distrust it, more especially

if we regard it in the Church as the necessary correlate of great liberty in common life and in affairs of State. Moreover, the activity of thought and the critical temper which everywhere prevail, demanding from every institution a reason for its existence, and an account of itself which will stand the most searching tests, necessarily disarrange established settlements, and enforce adaptation to circumstances which have changed greatly. The nineteenth century is not the sixteenth, and the Church which reformed itself once is not bound by the traditions of the Georgian age. In many things the Church *must* thus change with the time; and that the changes may be wise, freedom must be allowed for various developments; which, diverse and incongruous at first, will in time be harmonised, as what is really good in each appears, and the worthless accompaniments are seen also. Certainly, there have been grave defects in the Church of England, which those who love her best may admit frankly, and a want of elasticity which has hindered her in the performance of many of her greatest duties; and in the time of transition like the present, when society is, as it were, re-arranging herself to meet altered circumstances, I for my part, would trust, even when I tried to moderate her too wilful and impetuous children, believing them to be not unloyal to her interests, and even ready to be guided when the reins are firmly grasped by strong unfearing and impartial hands. I have no faith in law as a remedy for spiritual difficulties, because spirit is too free for any hard law to govern it. The true remedy for our troubles is the full development of that legitimate influence of the Church, which alone is either able or entitled to cure them. Give to the Church free action in her Synods and Convocations, and she will create sobriety and peace, for the God of peace is in her. Meanwhile, let us all act in the spirit of St Paul when he says, "Let every man be fully persuaded in his own mind;" forbearing towards others, strict and conscientious towards ourselves; loving truth, yet avoiding harsh judgments and doing all things in charity.

Absolution.

There is but one other subject on which I must say something, but that a grave one in the present temper of our countrymen—absolution. Forgiveness of sin must always be the chief need of men, and a main office of the Church. Accordingly, when you were admitted to the order of priesthood, you received the Holy Ghost for your "office in the Church of God," and, as part of your ordination gift, you received the power of absolving from sin, or withholding absolution. That

power, of course, is delegated and ministerial, and is not exercised by you as separate from Him in Whom it inheres, but on His behalf, and in His name, Who alone pardons and punishes. Yet it is a real power, and our Lord Who commits it to you is as true and real in this as in all His ordinances. What He said He literally meant, and in this respect, as in all others, you are not a figurative Jewish priest, but a real representative of the true Aaron. To penitent souls burdened with an intolerable load of guilt, and crushed by a sense of sin, which is the greatest of all agonies, you, though men, are entitled to say, in the name of the Son of Man, who has power on earth to forgive sins, "Son, be of good cheer, thy sins be forgiven thee!" This you can declare and pronounce, not as mere teachers and preachers, but as intrusted with the power of the keys, representing Him Who opens and shuts Heaven. You may err, indeed, you may exclude one whom Christ will yet admit, or you may absolve one who is no true penitent, because all the work which man can do, however high, must partake of man's imperfections and infirmities; and therefore, in order to exercise your functions duly, you need to live very near to God, and to walk with great care and circumspection, profoundly distrustful of self, leaning only and always on our Lord's Strength and Wisdom. Yet such is your office. And human souls need it, and will seek it, despite of all prejudice, in time of need. The weary and heavy-laden will in times of spiritual anguish seek this remedy, or seek some less divine form of it, if this is withheld. The Wesleyans know this, and in their class-meetings, and the confessions which they there make, bear witness to its necessity, though they supply it but imperfectly, and, I fear, also in a way which must conduce to unreality of heart. If then your aid is sought, you are bound by your office to give it, and to do what in you lies, by counsel as well as absolution, to "bind up the broken-hearted," on your loving Lord's behalf. Yet at the same time, as to private in distinction from public absolution, the teaching of our Church seems clearly to instruct us that we should deal with men as free to seek our aid, or not to seek it, just as their souls require. In this respect we are physicians, and as the art of a physician has for its object to produce that soundness of body which will make men in dependent of his care, so our Church would seem to show us that a true guide of souls will teach men to be a law to themselves, having their delight in the Law of God; and thus, while they seek His aid in soul-sickness, or spiritual perplexity, to seek it in order that they may guide themselves. Thus while you should be ready to give all aid, and while at times of conversion and recovery from great

sin you should do the part of the good shepherd, and carry the lost sheep upon your shoulders, till he has again found the fold, you should, I think, encourage him to walk afterwards in real freedom, using confession, or not using it, as God may lead him, and not teaching him to lean too much upon your care. Thus, as it seems to me, you will form that manliness, yet at the same time tenderness, of soul, which is a characteristic of our genuine English religion, and avoid that excess of supervision, which, on the Continent, has helped to make religion feminine, and driven out into actual estrangement the stronger sex.

CONCLUSION.

And now I must conclude, and in concluding let me urge you, as I would also urge myself, to labour with all diligence in prayer and every work of your office, that your ministry may be hearty and real, and that you may do what you can, though it be but little, for that Divine Lord, Whose you are and Whom you serve. If you consider the work which should be done in this land of heathen darkness, and recollect how few there are who are engaged upon it, your hearts may be disposed to sink within you, and to feel that all which can be done is nothing. But take courage. The kingdom of heaven in its beginnings seems small and insignificant, as a grain of mustard seed, but that little seed has grown and will continue growing, until those birds of the air, which are the nations of the earth, find rest and shelter in its spreading branches. Cast then, my dear brother, I would say to each one among you—"Cast thy bread upon the waters, for thou shalt find it after many days." Let thy prayer be: "Show Thy servants Thy Work," and if, when it is shown, thou doest it, the generations which come after us shall see the idols fall before the Cross of Jesus, and the knees, which now bend not to Him, bow before His Glorious Name. Live for Him. For what else should we live on earth, or what can earth give in comparison with Him? "In the morning" of thy life, if thou art young, "sow thy seed," and "in the evening," if grey hairs are over thee, "withhold not thine hand." Work with a single eye, and God will prosper thee. Follow truth whithersoever it leads, and thou shalt find it more and more fully. Be at peace with all men. Live by charity, and when the night of thy short day cometh, and thy work on earth ceases, thy loving Lord, Who all along has been thy Guide, will meet thee on the borders of the dark valley, and leading thee hereafter to the vision of His own all-perfect Beauty, will make thee to lie down in one long, changeless, blissful, satisfying rest.

APPENDIX.

In the charge of Bishop Butler, delivered A.D. 1751, quoted under the heading of "Externality in Religion," there is so much which is worthy of attention at the present time that I subjoin some further extracts:—

"That which men have accounted religion in the several countries of the world, generally speaking, has had a great and conspicuous part in all public appearances, and the face of it been kept up with great reverence throughout all ranks, from the highest to the lowest; not only upon occasional solemnities, but also in the daily course of behaviour. In the heathen world, their superstition was the chief subject of statuary, sculpture, painting, and poetry. It mixed itself with business, civil forms, diversions, domestic entertainments, and every part of common life. The Mahometans are obliged to short devotions five times between morning and evening. In Roman Catholic countries, people cannot pass a day without having religion recalled to their thoughts, by some or other memorial of it; by some ceremony or public religious form occurring in their way: besides their frequent holy days, the short prayers they are daily called to, and the occasional devotion enjoined by Confessors. By these means their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well-disposed. Our reformers, considering that some of these observances were in themselves wrong and superstitious, and others of them made subservient to the purposes of superstition, abolished them, reduced the form of religion to great simplicity, and enjoined no more particular rules, nor left anything more of what was external in religion, than was in a manner necessary to preserve a sense of religion itself upon the minds of the people. But a great part of this is neglected by the generality amongst us: for instance, the service of the Church, not only upon common days, but also upon Saints' days; and several other things might be mentioned. Thus they have no customary admonition, no public call to recollect the thoughts of God and religion from one Sunday to another.

"It was far otherwise under the law. 'These words' (Deut. vi. 6, 7), says Moses to the children of Israel, 'which I command thee, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' And as they were commanded this, so it is obvious how much the constitution of that law was adapted to effect it, and keep religion ever in view. And without something of this nature, piety will grow languid even among the better sort of men; and the worst will go on quietly in an abandoned course, with fewer interruptions from within than they would have, were religious reflections forced oftener upon their minds, and consequently with less probability of their amendment. Indeed, in most ages of the Church, the care of reasonable men has been, as there has been for the most part occasion, to draw the people off from laying too great weight upon external things; upon formal acts of piety. But the state of matters is quite changed now with us. These things are neglected to a degree, which is, and cannot but be, attended with a decay of all that is good. It is highly seasonable now to instruct the people in the importance of external religion. . . . Secret prayer, as expressly as it is commanded by our Saviour, and as evidently as it is implied in the notion of piety, will yet, I fear, be grievously forgotten by the generality, till they can be brought to fix for themselves certain times of the day for it; since this is not done to their hands, as it was in the Jewish Church by custom or authority. . . . And truly, if, besides our more secret devotions, morning and evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us, to say short prayers, or exercise our thoughts in a way equivalent to this; perhaps there are few persons in so high and habitual a state of piety as not to find the benefit of it. If it took up no more than a minute or two, or even less time than that, it would serve the end I am proposing; it would be a recollection, that we are in the Divine presence, and contribute to our 'being in the fear of the Lord all the day long.'

"A duty of the like kind, and serving to the same purpose, is the particular acknowledgment of God when we are partaking of His bounty at our meals. The neglect of this is said to have been scandalous to a proverb in the heathen world, but it is without shame laid aside at the tables of the highest and the lowest rank among us. . . . All this indeed may be called form: as everything external in religion may be merely so. And therefore whilst we endeavour, in these and other like instances, to keep up the 'form of godliness' amongst those who are our care, and over whom we have any influence, we must endeavour also that this form be made more and more subservient to

promote the 'power' of it. Admonish them to take heed that they mean what they say in their prayers, that their thoughts and intentions go along with their words, that they really in their hearts exert and exercise before God the affections they express with their mouth. Teach them, not that external religion is nothing, for this is not true in any sense; it being scarce possible, but that it will lay some sort of restraint upon a man's morals; and it is moreover of good effect with respect to the world about him. But teach them that regard to one duty will in no sort atone for the neglect of any other. Endeavour to raise in their hearts such a sense of God as shall be an habitual, ready principle of reverence, love, gratitude, hope, trust, resignation, and obedience. Exhort them to make use of every circumstance which brings the subject of religion at all before them, to turn their hearts habitually to Him; to recollect seriously the thoughts of His presence 'in Whom they live and move and have their being,' and by a short act of their mind devote themselves to His service. If, for instance, persons would accustom themselves to be thus admonished by the very sight of a church, could it be called superstition?" . . .